Evangelical Christendom

"Known unto God Corpus in Christo."

January-March, 1944

The Fellowship of Nations *

Inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy.—1 Peter iv. 13 (R.V.).

By the Very Rev. W. R. MATTHEWS, K.C.V.O., D.D.

(Dean of St. Paul's)

THIS is a notable service. At any time the gathering of men of many nations and various Christian communions for fellowship, thanksgiving and worship would be a memorable event; but to-day it has quite obviously a significance which far transcends any which could have attached to it in normal times. For we all feel with profound emotion that this service is the expression of a need of our souls.

There is a German proverb, "Not lehrt beten," "Need teaches us to pray." And never was there a time when the needs of mankind, the needs of the Church, the need of the nation, and the needs of each individual were so pressing and so multifarious. Not one of us is without his own anxieties and sorrows. The world is full of the harassed and the mournful. Nor are the burdens of a public character any lighter. We cannot tell what calamities are in store for our countries and our Churches. When we turn our thoughts to the future, to that time when the war shall have finished and the victory have been won, there, too, the prospect is clouded and all that we can tell for certain is that great trials await us. Problems beyond our power even to estimate will urgently demand solution. Yes, we need to pray. "Not lehrt beten;" and even those who have almost forgotten how to pray are feeling the necessity of help from God.

These that I have mentioned are obvious needs and occasions for prayer, but I think there is another object for prayer which many of us have become conscious of: I mean the need for closer and more genuine fellowship with our fellow Christians. In peaceful times we were, I suppose, all vaguely conscious of the scandal and shame of our broken Christian fellowship; but we can very easily push the thought to the background of our minds. We become absorbed in our own sphere. The community where we are, the traditions in which we have been born, are sufficient to engross our effective interest and thought, and the wider fellowship of those who love the Lord Jesus becomes almost an academic concept. But now tremendous events have changed our mood, or ought to have changed it if we can read the signs of the times. Some of us have been caught up by the storm and flung out of our accustomed circle. For some here the land of home is in tyrants' hands and the Church of their fathers is existing in a land which is made strange and alien by conquerors. And though we in this country have been spared the stern experiences of exile, something at least of the same kind has happened to us if we have the insight to understand what God is doing to us, for we, too, have in a sense been uprooted from the familiar soil in which we grew up. We confront a strange and dangerous world and we begin to see that many things which we relied upon will have to be altered, that our fundamental presuppositions themselves will have to be re-thought. Through the thunders of battle God is calling the Church to move forward to a new campaign. What are we learning, or what is more important, what is God teaching? One obvious answer is, as I have indicated, that we

* Address delivered in St. Paul's Cathedral, on Saturday, January 8th, 1944, at the United Nations Service of Thanksgiving and Prayer in connection with the Universal Week of Prayer.

are learning the need for unity, that we are members in fact one of another, and if one member suffer all the members suffer with it.

That is true, but I sometimes think that the way in which it is supposed that this new unity will come to effective realisation is mistaken. We are sometimes told that our closer contact with one another will lead to a better understanding of each other's point of view, of each other's theologies, and that thus we shall be drawn closer together, finding that our beliefs do not diverge so greatly as we had imagined. It may be so, and no doubt it is so to some degree, and in so far as this better understanding is true it is a great and blessed gift of God. But I wonder if it really goes very deep. If I may speak for myself, I confess I do not always find that converse, for instance, with Lutherans or Calvinists in person helps me to understand Luther or to make Calvin more attractive. Indeed, a contrary effect may be produced. The realisation of our differences of approach may become more definite and acute. The uniting power of these days of terror and evil lies deeper than theology. We become aware that there is indeed a bond which is more powerful than belief and doctrine, a unity which is more real than agreement in thought and is summed up in Him—Christ. There is a realised fellowship among those who suffer for Him and with Him.

I need not remind you, brethren, that there is a strain in St. Paul's teaching which has sometimes been called his Christ mysticism. Perhaps the words are not well chosen, but they are at least intended to indicate something which is clear enough. It is this, that those who are joined by faith to Christ are in a real sense "in Him." They share His life, they partake of His experience, they are a part of the process of Christ. They are, as the Apostle says, crucified with Him that they may reign with Him. Certain it is that we cannot begin to understand what St. Paul has to say to us unless we enter upon a study of his writings through the door of his experience, and his fundamental message of Christ in us and we in Him. It was this Christ of whom St. Paul speaks in such profound and mystical terms. It was He who said that when He was lifted up upon the cross He would draw all men unto Him, and so would unite them in a true fellowship with one another. He brings them together on the deepest level, the level of sacrifice. There is a fellowship of active suffering.

No one should use such language lightly, and I speak as one who has only a dim practical understanding of this truth; but you, brethren, who belong to the Churches which have endured many things for the sake of Christian truth, know better than we can do the reality of Christ's promise. Your people have shown that the spirit of the martyrs is still burning, and that there is indeed a fellowship with Christ and with one another which can be gained only by the way of sacrifice, and we would learn from you and your experience. We look to the future and to the call of the Church in the coming age. No one doubts that the most momentous issues for the future turn on this question, whether the Church of Christ in the most extensive sense will be adequate or inadequate for its new task. Have we as Christians the power to speak a word of God for the healing of the nations? Have we the power to bring new life into a world which is nigh unto perishing? The question arises, In what spirit shall the Church of Christ address itself to the work which is laid upon it by history? There is one way which I believe will not take us very far. In some of the utterances which are made on the subject from the standpoint of the Christian Church I seem to detect an aloofness which strikes a chill to my heart. The standpoint adopted is that of an impartial spectator and judge. "See," it is said, "what happens when you neglect the teaching of the Church. You were told what would be the result, and now perhaps you will believe that we were telling the truth." Doubtless that is perfectly true. It is true that the catastrophe is the consequence of the ignoring of God; but so stated it is not a telling of the truth in love. We have, I suggest, to follow another method, that of Jesus Himself, who said that He came not to judge, but to save the world, and who suffered with and for it that it might be redeemed.

Clearly we cannot call the world to repent unless *we* repent. We cannot take part in what I have called the process of Christ unless we are prepared to suffer with Him. So I belive that the Church must refrain from standing aloof like the Pharisee, as if it had no part or lot in the sins of the age. It must judge little and bear much. We

must show that we desire to take up the burdens of others, that we are right in the world, though not of it, seeking not to rule, but to serve. If from this furnace of affliction the Christian Church as a whole goes forth with the spirit of Jesus, renewed, reborn, into the new world, our problems, all of them, will be seen in a new light, and we shall have gained the deepest unity. We shall have learned the reality of the fellowship of the sufferings of Christ.

Headquarters Notes

In company with other religious organisations the Alliance has had to take under review the temporary restrictions on the use of paper and is cheerfully doing everything possible to meet war rationing. We are glad to announce that during 1944 we have been able to arrange for the quarterly issue of EVANGELICAL CHRISTENDOM, but ask all readers to take notice that the dates of issue throughout the year will be February 1st, May 1st, August 1st and November 1st. Once again we ask readers to notify us if and when their addresses are changed. Neglect of this entails disappointment to the reader, delay in transmission through the post, and additional work (and expense) at headquarters.

Universal Week of Prayer.—We write these Notes as the Week of Prayer is closing. Under the good hand of God the Week of Prayer, 1944, has exceeded all past achievements, at home and overseas. Those who listened to the broadcast Talk by Rev. W. J. Noble on Sunday, January 2nd, must have realised how substantial is the basis of organisation and widespread the issue. Those who missed this Talk can read it elsewhere in this issue of EVANGELICAL CHRISTENDOM.

The Lord Mayor's Tribute.—The Citizens' Meeting at the Mansion House, London, on Monday, January 3rd, was largely attended. Obviously City business men had accepted the Lord Mayor's invitation, and altogether it was a representative gathering. Supporting the Lord Mayor were the Sheriffs, Lord Bennett, the Lord Chief Justice of England, Lt.-General Sir William Dobbie, the Lord Mayor's Chaplain, Dr. S. M. Berry, Mr. Hugh Redwood, and others. The address given by Viscount Caldecote is included in this issue of EVANGELICAL CHRISTENDOM. In his address of welcome the Lord Mayor said:—

"I welcome all those who have for a few moments turned aside from their daily and exacting work to enter my home, to join with us in consecrating this Week of Prayer for God's help in our service and our daily lives.

"For nearly a century the first week of each new year has been known as the Universal Week of Prayer. Under this World's Evangelical Alliance country after country has joined our prayer fellowship; and yet never perhaps was there a moment more fraught with need on the eve of momentous issues. We want help and support and guidance at this moment in our vast undertakings. There is a great danger that with all the distractions, the overwhelming demands on our driving force and powers, and especially with the relief of war conditions, the last thing to be considered in our new Britain will be the spiritual need of the people. When it is too late we may realise that a pagan community has grown up. I foresee miles upon miles of new homesteads in the surrounding counties, great residential sections, wide areas of industrial communities, yet lastly—perhaps too lastly—thought for churches, halls and provision for the religious life. Without this all our planning, all our ability and skill will be empty. It must be that not only following, but leading our reconstruction must come an ever-deepening religious life of the community, consecrating a people of ideals and service, so that they may be not faithless, but believing. Thus will England, thus will this Empire go forward toward the life of high purpose we all seek.

"I am pleased to preside here at this opening meeting. Once again we stand at the gate of the year. I plead that this week shall again be a Week of Universal Prayer, and I trust that it will lead to an ever-widening religious life of the people."

Widespread response came from some four hundred Lord Mayors and Mayors of provincial Boroughs who were asked to co-operate in the Week of Prayer by arranging a Civic Meeting on the lines of the Mansion House gathering. In some cases the Mayors convened a special meeting, in others they attended and took part in the local arrangements made by the united Churches.

Nearly a quarter of a million copies of the universal topics for prayer in English were called for, and this under certain restrictions of issue owing to paper shortage. The full programme was translated and printed in French, Czech, Dutch, German, and Polish in London, and circulated through official agencies to all their nationals temporarily resident in this country. The congregation in St. Paul's Cathedral on Saturday, January 8th, included many of these nationals, and their sense of the fellowship created and continued through the Week of Prayer must have been quickened and appreciated. Reports from home and foreign centres will be coming to headquarters daily, and we can only regret the inability to print them as in years previous to the War.

The War Prayer Meetings.—The united War Prayer Meetings at the Central Hall, Westminster, continue, and although the noontime hour necessitated by lighting restrictions renders it difficult or impossible for many to attend, the monthly gatherings on the first Tuesday have been well supported. The addresses given at the last three meetings are included elsewhere, and our special reporter has furnished us with the following comments on the proceedings:—

TUESDAY, OCTOBER 5th

As the hands of the clock pointed to the noonday hour on Tuesday, October 5th, Air Commodore P. Wiseman (Chairman) took his seat upon the platform at the Central Hall, Westminster, for the usual monthly meeting for prayer, and called upon all present to engage in silent prayer on behalf of the men in the Forces. Later in the meeting the Rev. H. Earnshaw Smith, Lt.-Col. W. McAdam Eccles, the Rev. Dr. J. W. Ewing, the Rev. Dr. E. Woodhams Denham, and the Rev. W. F. P. Chadwick voiced our petitions; and in the stillness, conscious as we were of the presence of God in the midst, we felt that this was, indeed, the place of power and blessing. The prisoners of war, the anxious, the bereaved, the oppressed—all were remembered before the Throne of God. Mr. Martyn Gooch (Secretary of the Alliance), who read the Scripture (Psalm 27), spoke of the importance of prayer at all times, and never more so than to-day.

TUESDAY, NOVEMBER 2nd

At the meeting for Prayer and Thanksgiving held at the Central Hall, Westminster, on November 2nd, Mr. Martyn Gooch (Secretary of the Alliance) thanked those who from time to time took an active part in the meetings, and paid a special tribute to honoured representatives of the Navy, Army, and Air Force not ashamed publicly to testify to the place and power of Prayer in this War. The chair was occupied and an address given by General Sir Beauvoir De Lisle.

The Rev. W. N. McCann offered the opening prayer; others who took part in the meeting were Mr. Arnold Clark, Mr. J. S. Chown, and Mr. A. Donald Miller. Mr. Gooch led brief guided intercessions, praying that God in His mercy would shorten the time of this tribulation, and send forth the benediction of His peace.

TUESDAY, DECEMBER 5th

How difficult it is to express in words a spiritual atmosphere, yet this spiritual atmosphere was a very real experience to those who met in the Central Hall, Westminster, in December for the monthly meeting for Prayer and Thanksgiving. The meeting was notable for the presence in the chair of Admiral Sir John Tovey, who in the course of his address bore striking and simple testimony to his own faith in God and belief in the efficacy of prayer. Those who took an active part in the meeting were the Rev. Keith de Berry, the Rev. R. F. V. Scott, Rev. Sir C. Bentinck, and the Rev. Chalmers Lyon. They voiced in prayer the needs of the serving men on land, and sea and in the air, of the prisoners of war, of anxious and troubled ones at home, and together we praised God for the great things He had done for us as a nation, and prayed that we might not be unworthy of His wonderful mercies.

Prayer for Victory—Future Meetings.—Commencing with the first Tuesday in April, which falls on April 4th, the united War Prayer Meetings will take place at 6.30 p.m., and we remind our readers that the extended hours of daylight at this time will not impose the blackout until some hours later. Lt.-General Sir William Dobbie will preside on Tuesday, April 4th, and later chairmen and speakers will be announced. This arrangement will last for six months, April to September, D.V.

In the meantime the meetings continue at 12 noon, on Tuesday, February 1st, when the chair will be taken by the Rt. Rev. Bishop Mann, Assistant Bishop of Rochester, and on Tuesday, March 7th. Will all who can help do so by personal attendance, and by making the meetings known to others. It will be helpful if those in the greater London area will bring the meetings to the notice of clergy and ministers and ask them to notify their congregations on the previous Sunday.

Finance.—In our last issue reference was made to the subject of finance. The hope was expressed that to meet current needs a sum of £2,000 would be contributed in special gifts before the close of 1943. In small and larger sums a total of £1,300 was realised, and the payment of a legacy enhanced this amount to just under £1,800. If those who have so far been unable to contribute will give prayerful consideration to the urgent and progressive financial needs of the Alliance and send in their gifts before the close of our financial year on March 31st it will be highly encouraging. Included among the gifts referred to above was the following letter:—

"I have just been reading the urgent Appeal you sent me for the World's Evangelical Alliance, and feel led to send you a Bank of England note for £100 towards the good work of the Alliance, and pray that God's richest blessing will rest on all the efforts of the Alliance for the extension of His Kingdom in the salvation of precious souls. I trust the Alliance will *stand firm* for the grand old Protestant and Evangelical truths of the Word of God for our nation and other nations, especially when Roman and Anglo-Catholics and Modernists are encroaching in our beloved land. Please excuse this brief letter; I wish that I had the pen of the ready writer. Please keep my name private—just Anon. Romans xii. 8."

THE UNIVERSAL WEEK OF PRAYER

By Rev. W. J. NOBLE

Talk Broadcast by B.B.C. on Sunday, January 2nd, 1944.

Like a good many other people, I've always been interested in beginnings. A few weeks ago, for instance, in Los Angeles, I was delighted when I stepped out of the roar of the traffic into a little side street, and straightway forgot Hollywood and Beverly Hills and Pasadena, and all the glamour and the feverish life of the cosmopolitan city. For this was the original Los Angeles, the street where it first began, now piously preserved by the authorities; purely Mexican in its appearance, its homes and shops, its goods displayed for sale, even its people. And the proud citizen who was my guide said: "This is the funny little place where we started; see to what we have grown."

I am thinking to-day of another beginning, and it would be interesting to see a picture of those who ninety-seven years ago started what has become a world-wide observance—the Universal Week of Prayer. There is ample reason for thankfulness here, too, if not for pride. I expect the beginnings were small enough, as were some others that have grown since—those of the Christian Church, for instance; and unregarded by the world in general, as was the Christian Church. But to-day we begin a week of prayer that links us up with well-nigh every nation and kingdom and language. It is worth while to dwell on that for a moment. In what other realm of human activity will you find men and women, even in peace, and much more in days of war, united across national frontiers and the noise of battle, in pursuit of the same ends, and trying to reach them by the same means? There are not only the fundamental differences which separate the Allied Nations from the Axis Powers—differences so acute and so impossible to reconcile that they cannot ultimately continue to exist in the same world: there are some critical disharmonies with the United Nations themselves. There are also the many dreams and plans and speculations for the post-war world—national and international and economic and social, and it is already clear that, even with goodwill, there are great areas of possible disagreement here. Now I am not going to advance the theory that if everybody in the world was a Christian, all our difficulties would at once be resolved. That is thinking so frivolous as scarcely to be worth the name of thinking. But I am going to record the conviction that only through the proclamation and acceptance and practice of the Gospel of Christ will there ever be created in the world, the kind of climate in which there is real hope of the massive and intricate problems of mankind being solved at all

Some idea like that, I think, must have moved those who began this Universal Week of Prayer. They knew, as we know if we have any experience in it, that prayer is one of the greatest, if not the greatest, of unifying forces, and the most powerful solvent of difficulties. If people can pray together, it is likely that they will be able to agree together and to work together. That is one of the acid tests, for if we cannot pray together we can never finally agree. We are all wondering how the Church, and the world, can be brought into that unity of thought and purpose and spirit which we are coming to recognise as vital for the future of mankind. It should not be difficult to see that the way to that unity is the way of prayer. This Week of Prayer is not just a notion started and maintained by a few religious faddists. For one thing, it is far too big to be summarily dismissed with cheap criticism like that. It is the Holy Church throughout the world giving itself to intercession. It embraces nearly if not yet quite all denominations of Christians, and practically every race of men is represented in it. It has the wide support of civic and other authorities at home and abroad. It extends over allied and occupied and enemy countries alike. No, not a fad, but a great reaching out of the hearts of men and women everywhere in intercession to the God in Whom we trust, and Who through our united prayer and dedication will bring to pass His purpose in the world. And therefore, for another thing, the object of this Week of Prayer is quite definitely and even severely practical. It seeks to strengthen and advance that unity of all Christians which is even now far greater than our differences, and to lead to the deeper unity which we desire. It seeks to bring to bear upon the life of the world that power of God which is released by prayer and in which is the only hope for the future. Look at the topics to which our prayer is directed during this week—the Church in relation to the new age, to the nation, to the world, to the home, to unity, to the kingdom of God. Within this wide range we are summoned to thankfulness for God's infinite and continued mercy, to confession of our sin and resolve to amend our ways, to intercession for all mankind in every human relationship throughout the world. I am not going to discuss here whether all this is worth while, or how truly relevant it is to man's condition and need. If we know anything about prayer, we know the answer to that. And if we have not hitherto prayed, we might even now reach out hands of supplication and find them held by the hand of infinite strength and love.

EVANGELICAL CHRISTENDOM

We who are Christians are members of the greatest and the most intimate and enduring fellowship in the world. I wish we could use our imagination about it. If we could gather in one place only one member of every nation that is taking part in this Week of Prayer, with what a stirring of the blood should we look upon them. Forty nations will be represented at the great United Service in St. Paul's Cathedral next Sunday afternoon, but that is only a fraction of them. It has been my privilege to meet Christian people in many parts of the world—in Indian villages and Burmese jungles and African kraals and Continental and American churches, and even when I could pick up only a word or two of their prayers, I have been conscious of a bond that made us one. Now that is just what we shall be doing this week—not only this week, of course, but especially in this Week of Prayer. There will be people in Norway and Poland, in Germany and Holland, in China and the Dutch East Indies and the Philippines—people whom we cannot reach at present by any physical means, but who will be in our fellowship just as truly as if they were present with us in the flesh. There will be millions whom we have never seen nor shall ever see, but who none the less are of our company, and we of theirs, because we own one common Lord and one common and conquering faith. Many of them have gone and are going through great tribulation; some are hardly beset; some may be faltering; many are dauntless in their unquenchable courage. The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the Holy Church throughout all the world—it is with these that we share our intercession.

What are we praying for? The Church, that it may be purged of sin and selfishness and disunity, and made one in Christ, going forward to evangelise all nations and every sphere of human life; for our own people, that from the sharp lessons, the threatened disasters, the suffering and the sorrow and the deliverances of these years we may learn to do justly, and love mercy, and walk humbly with God; for the purifying of family life, that it may be a sacred fellowship of love and service; for the whole world, that upon the darkness of to-day the dayspring from on high may come again, bringing the light of God's truth and righteousness, and that men and women everywhere may follow that truth and so become free. Let us remember with thankfulness how in this fellowship of prayer

"The whole round world is every way
Bound by gold chains about the feet of God."

Let us with angels and archangels, and all the hosts of heaven, and all Christians on earth, laud and magnify God's Holy Name, and joyfully submit ourselves to His will and His redeeming purpose, that His way may be known upon earth, His saving health among all nations.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For increasing interest in the subject of personal and world-wide Evangelism.

For notable co-operation in the observance of the Universal Week of Prayer, 1943.

For continued evidence of God's power to deliver.

LET US PRAY—

For Victory, and a righteous Peace.

That in the work of reconstruction, liberty of conscience and worship may be established throughout the world.

That national education may wait upon national regard for the Bible, and the training of youth in its precepts and promises.

For all persecuted Christians, all persecuted Jews, and for those who seek to bring relief to their sufferings and trials.

For world-wide spiritual revival in the power of the Holy Spirit.

That the new year upon which the work of the World's Evangelical Alliance has entered may be one of guidance, grace, and gifts.

United Nations Service of Thanksgiving and Prayer in St. Paul's Cathedral

[By Our Special Reporter]

There is a simple yet dignified homeliness about the Crypt Chapel of St. Paul's Cathedral which creates a sense of unity among the worshippers. Large enough to hold a very considerable congregation, its low roof seems to bring those beneath it into a closeness of contact and intimacy. The memorials round its walls, smaller than those in the church above, and generally warmer in colour and more richly artistic, lend quiet beauty to the place and recall hallowed memories. In such a setting it is possible with appropriateness and pride to invite the representatives of other nations to join with those of our own in a common service of praise and intercession.

The culminating act of the Universal Week of Prayer, so far as London was concerned, took place in these sacred surroundings on Saturday afternoon, January 8th, 1944, in the United Nations Service of Thanksgiving and Prayer. The courtesy and generous co-operation of the Cathedral authorities in all details pertaining to the service were deeply appreciated.

Representatives of thirty nations had been invited to participate, and most responded. The readiness of diplomatic circles to associate themselves with this united spiritual witness gave an important and impressive public character to the occasion.

The Queen of Holland was represented by Rear Admiral Baron de Vos van Steenwijk, and the following Embassies and Legations were represented by their Counsellors or other official delegates:—Holland, Iran, Yugoslavia, Belgium, Greece, Ethiopia, Norway, Iraq, United States of America, Poland, France, Czechoslovakia, China. Among Dominion representatives present were Mr. W. J. Jordan, High Commissioner for New Zealand; the Deputy High Commissioner of Australia; the Official Secretary representing the High Commissioner for South Africa; and a representative for the High Commissioner for India.

The general congregation included many well-known leaders in the Churches, the Salvation Army and other Christian bodies, also secretaries and members of the councils of a large number of religious societies in cordial fellowship with the Alliance. The crypt chapel was filled to overflowing.

The congregation included a large company of licensed lay readers of the London and other dioceses, who joined the procession of clergy in their surplices and wearing the badges of their commission.

The processional hymn was "Onward, Christian Soldiers." In the unavoidable absence through illness of the Ven. E. N. Sharpe, Archdeacon of London, the Rev. J. M. Hewitt, Vicar and Rural Dean of Islington, led the Call to Worship in a series of versicles and responses. This was followed by the reading of specially selected Scriptures by Mr. H. Martyn Gooch, General Secretary of the Alliance. An impressive introduction was given by Mr. Gooch through his reference to the lessons being taken from "the family Book," "the Book of the United Nations." The passages chosen were Psalm lxxii. 1-12, and Rev. xxi. 1-5.

Representatives of several nations offered special prayers, particularly in respect of their own peoples as follows:—By Lieut.-Col. the Rev. Edwin R. Carter, Junr., Deputy Senior Chaplain to the U.S. Army:

Prayer for the United States of America.

Almighty and most Merciful Father, Saviour and Defender of all those who put their trust in Thee, at this time of world strife and tribulation we pray Thee to bless Thy servant the President of the United States and all officers of State. Direct them by Thy wisdom and supply them with Thy grace so to discharge the duties committed to them that the glory may be Thine. Grant unto them that love of truth, justice and righteousness which may light a lamp that may illumine all the world.

May they daily serve their fellow men in Thy fear, wisdom and strength directing them along the paths of world peace and universal freedom wherein alone Thou mayest be worthily magnified and all men united in the bonds of true brotherhood.

Grant unto the people of the United States, together with everyone in all the world, such freedom as is indispensable for worthy living —freedom of speech, freedom of religion, freedom from want, and freedom from fear. Help them and us here to know that in truly worshipping Thee with our whole heart we are set free from all bondage. Enable us to walk in the liberty which Jesus Christ, Thy Son, has purchased for all men everywhere. We acknowledge with thanksgiving Thy blessings in past years, and Thy many good gifts in this present, and now beseech Thee for all classes of citizens in this great land, but especially for those who serve the common cause in all the armed Services on land, air,

the sea, and under the sea; that courage and endurance may be given to them in their common tasks for the welfare of mankind.

Shorten the days, O Lord, and bring a speedy end to the strife of man with man; again, we pray Thee, all men of good-will to bind up the wounds of the nations and to rebuild what has been broken down. Grant that a better world may emerge in which the knowledge of Thy Gospel may spread through all the earth, making for ever impossible the sinful folly of these days. Thy Kingdom come, O God, Thy Will be done throughout all the earth to the Glory of Thy Name, through the grace of our Lord Jesus Christ.

Amen.

The Rev. L. Patterson, D.D., presented the following petition on behalf of Russia:

Prayer for Russia.

Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now and for ever, and world without end.

And blessed is the glorious hope that the kingdom of this world shall become the Kingdom of our Lord and of His Christ.

Blessed above all be Christ Who said: In the world ye shall have tribulation, but be of good cheer, I have overcome the world; and blessed be the glory of His Cross which shines upon the Church which suffers in His name.

O God the Father of our Lord Jesus Christ, We pray as Christians for all the Christians of Russia; we join in thanksgiving with them for the treasures of their faith in Christ; we feel with them for the sufferings of these later years; we confess with them sins on which judgment has come; we glory with them that against the Church which is in Jesus the gates of death shall not prevail; we rejoice with them in their new hope of freedom of worship.

Unitedly we give Praise
For the saints of Russia;
For the humble poor of Russia;
For the patient sufferers of Russia;
For the victorious Christ, Who is deeply known in the soul of Russia;

And unitedly we Pray—
For the Kingdom of the Father, and of the Son, and of the Holy Ghost to be fully known in Russia;
For the Church in Russia to be the means and the sign of that Kingdom;
For the Word of God to have free course in Russia.

We Pray also as Christians for the whole people of Russia, for the Lord is good and loveth mankind and is a merciful God:

We Pray for those who win earthly victories for the cause of righteousness, but love not the thought of Heaven:

We Pray that they may see that there standeth One among them Whom they know not:

We ask that Russia with the rest of the nations of the earth may serve the Will of God for the world's salvation;

That Russia may be holy Russia in all her life;

That Russia may be part of the Kingdom of Christ.

Finally we Pray that this our prayer for the Church and the Christians of Russia, believers and unbelievers, may be accepted by Thee:

That Thy Holy and life-giving Spirit will take it and make it a pure offering unto Thee.

That we who know not how to pray for things so great may trust in Thee Who knowest all.

For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Ghost; now and for ever, and world without end.

Amen.

The Archbishop of Thyateira led the recital of the Apostles' Creed, the General Thanksgiving and the Lord's Prayer.

The hymn "Praise, my soul, the King of Heaven" preceded the address (which will be found in the early pages of this issue of EVANGELICAL CHRISTENDOM) by the Very Rev. W. R. Matthews, Dean of St. Paul's. It is a powerful and sympathetic plea for Christian unity and a clear exposition of the true basis of that unity. Its references to the sorrows and sufferings of lands devastated by war must have gone home to the hearts of all representatives present.

Further prayers followed the Address:—By Mr. B. I. Chiu (China):

A Prayer for China.

Almighty and Eternal Father, Who has called men of all nations and races to be Thy children, and Who has sent Thy only begotten Son, Jesus Christ, to suffer and die for them that they may be reconciled to Thee, look in pity we pray Thee on Thy children in China; succour them in their present tribulations. Grant that their sufferings may be used to Thy Glory and the fulfilment of Thy redemptive purpose, so that out of all these sufferings will arise no bitterness against those who caused it them, but rather forgiveness and the memory of the lesson learnt thereby. We beseech Thee, also, to grant to the leaders of the Chinese people especially General Chiang Kai-shek, wisdom and judgment that they may continue to lead the nation in the way of truth and light, and to do that which is just, good and right. Finally, we ask Thee to sustain, guide and bless the Church in China, that she may come through this furnace of fire not only purified, but strengthened for the advancement of Thy kingdom in China. All this we pray in the name of Jesus Christ Thy Son our Lord.

Amen.

The Rev. Jan Pomir (Poland):

Prayer for Poland.

O God the Creator of all things and the Governor of all men, Who hast permitted the nations of the world to arise, we pray Thee to look down upon the Polish land and people. We give Thee thanks for their long history of brave struggle and loyalty to race and tongue, for their achievements in the history of Europe, and for their gifts to the world.

O God, the strength of all them that put their trust in Thee, we lift our voices to Thee for the Polish people now suffering under the yoke of a cruel enemy. Comfort the bereaved, look in pity upon the widows and orphans, the wounded and the dying. Give Thy consolation to her exiles, and those driven to slave labour for their tyrants. Have mercy upon them who are tormented through the lusts and passions of their persecutors. Console her scholars.

Almighty and everlasting God, Who dost govern all things in heaven and earth; look down in mercy upon the President of the Polish Republic, bless the Commander-in-Chief and Ministers and surround with the cover of Thy protection all the Polish Armed Forces on land, on sea and in the air. We give Thee thanks for their courage, skill and endurance. Strengthen them in combat, comfort them and their dear ones far distant from them in loneliness of heart, and preserve them in all temptations, through Jesus Christ our Lord.

O God, the fountain of all wisdom, grant unto the statesmen of Poland prudence, foresight and courage in facing the problems that confront them.

Thou Whose name is Love, Who didst suffer for the salvation of the world, mercifully hear our supplications on behalf of the suffering people of Poland. In this hour of gloom and agony be Thou their light, and in the day of suffering be Thou their strength and hasten the hour of their deliverance. We ask this in the name of Jesus Christ Thy Son, our Lord and Redeemer. Amen.

The Rev. G. A. Hadjiantoniou (Greece):

A Prayer for Greece.

O God, Thou art our God, unto Thee do we raise our prayer in this time of distress. Out of the depths to Thee do we cry, O Lord: hear our voice, and let Thine ear be attentive to the voice of our supplications.

It is for their Motherland, for the land of Greece that Thy servants make their address to Thee, O God Almighty. Look down from Thy heaven, and see; incline Thine ear, and let it hear the groan of the affliction of our Motherland as it comes up to Thee. Her men of war lay slain on the mountain tops; her towns lie in dust and ashes; her young ones are perishing for lack of bread. The land of song and sunshine has been covered by gloom and the silence of death. And all these evil things have come upon us, O God, because we have loved Freedom, which is Thy gift, more than material comfort, and we have esteemed the cause of Righteousness more than our life.

O God most merciful, make haste and save us. Thine arm is not shortened, that it cannot save; neither Thine ear heavy, that it cannot hear. Thou art He Who giveth food to the hungry; Thou art He Who by Thy Prophet of old replenished the meagre store of the widow, and by Thy son Jesus Christ didst feed the hungry crowds in the wilderness. Thou canst renew Thy work of grace in our midst. O God! Hasten Thou the day of the liberation of our country; wing Thou the armies of her children and their allies, so that our land may be saved from utter destruction. May days of peace and freedom be given once again to Greece. Give Thou to her beauty for ashes, and the oil of joy for mourning. And with these Thy material gifts, give us Thy Fatherly Blessing, so that we may labour not for the meat that perisheth, but for the meat that endureth unto everlasting life, for the Bread of Life, even Thy Son Jesus Christ, our Lord.

For we ask these things in His Name,

Amen.

Martin Luther's great hymn, "A mighty fortress is our God," to Luther's own tune, "Ein Feste Burg," made a stirring item in the service; and after it had been sung Pasteur Frank Christol (France) offered the following prayer:—

Prayer for France.

O Lord, Heavenly Father, we pray Thee for France, our beloved country, which for more than three years has suffered martyrdom. Our liberties are gone, our children starve, our young ones decline in German camps; mothers witness their children dying of starvation and disease, while men and boys in ever-increasing numbers are tortured, shot, or deported into slavery.

In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted, because they are not!

O Lord, we know that we have sinned against Thee and that we have deserved Thy anger. But Thou hast no pleasure in the death of the wicked, but that the wicked turn from his way and live. Do not treat us according to our sins and punish us according to our iniquities, but have compassion for Thy children who cry unto Thee saying: "Have mercy upon us and help us! Do not tempt us beyond our strength, but save Thy people!"

O Lord we pray Thee for the people of France which know not Thee or know Thee not well. Grant them Thy heavenly light; let them learn through these terrible sufferings to look unto Thee. Already have they understood that there are greater riches than material possessions. Henceforth they acknowledge that liberty, justice, charity are virtues worthy to live and die for. Open their eyes so that they may find Thee and worship Thee in truthfulness and reverence.

We pray Thee for the Reformed Church of France, for her pastors, especially for those who are in prison. Grant Thy Church of France to become the salt of the earth.

We praise Thee for our fellow Christians of

France, who, far from despairing, stood fast against the storm and walk with pride, "looking unto Jesus the author and finisher of our faith" and taking example from their ancestors the Huguenots; whose motto, as of their forefathers, is to-day "God served first."

May, O Lord, Thy peace, which passeth all understanding, keep our hearts and minds through Jesus Christ.

Amen.

And the Rev. J. Van Dorp (Holland) concluded the series of special intercessions with the following prayer for Holland:—

Prayer for Holland.

O God, our Father Who art in Heaven, we thank Thee that we are enabled to congregate in this Cathedral to offer prayer for our own country, Holland, at home and overseas, in union with our fellow-Christians of different nationalities. For Thou knowest how we love our country, and how intense the distress is under which our people are living. We thank Thee for the hope which Thou hast given us, for the glimmer of light that is already showing. For our people have patience and perseverance, resistance and trust, there lives the hope, there grows the faith—faith in Thy might, faith in personal strength—the belief in Victory. We thank Thee that Thou not only hast given those treasures to the people of Holland, but also to our Queen. Wilt Thou continue to endow her with Thy light, to inspire her with Thy Holy Spirit, strengthen her in her faith, so that under her guidance our people may be freed from the suppression of the enemy and the tyranny which wounded our heart, so that we, under her leadership, may return to our fatherland to be re-united with all and everything dear to us.

We pray for those sighing in prisons and concentration camps, for Netherlands slaves in German factories and fields, for those who are in sorrow because they have lost all that which was dear to them. Give them Thy consolation and spread the wings of Thy love over them.

Especially we ask Thee to strengthen our hearts through the suffering. May our people in the fatherland as well as in the Dutch Empire overseas be tried and purified to enable them to fulfil their task with greater strength and devotion . . . as also the task and the duty which Holland will have to fulfil towards other Nations and towards the world, so that presently, when victory has been won, it will prove that the Netherlands have not suffered in vain.

We pray Thee also for all who battle on the land, on and under the sea or in the air, having in remembrance the Netherlands heroes who have fallen in battle, voluntarily offering life and worldly goods for the great common cause. Give to all still fighting our righteous battle for victory patience, perseverance and courage . . . and wilt Thou hasten the dawning of the light on the day of peace over our country, our Empire overseas, and over the whole world.

Amen.

The Dean then offered special prayers for Victory and for the Nations of the World.

The closing hymn, as that at opening, was a martial song related to Christian warfare, "Soldiers of Christ, arise." This was followed by the Doxology; the Dean pronouncing the Blessing.

Many of the congregation lingered to inspect the fine memorials, and all departed with the consciousness of a solemn yet gladsome and unique occasion for fellowship and prayer with thanksgiving, in which the effectiveness of prayer and the ties that bind Christian hearts and make them one in supplication and life were abundantly realised.

PRAYER IN THE HOME FOR WARTIME

Lord God of Hosts, our only Strength and Refuge, we come before Thee confessing our many sins and all our forgetfulness of Thee. Pardon, we beseech Thee, all our offences, and cleanse us from our sins. Forgive, if anything has been amiss in us in the causes which have led to this present War, and grant in Thine own good time Victory, and the blessings of a righteous Peace: through Jesus Christ our Lord.

Most merciful Father, we humbly beseech Thee, let Thy protecting care be over our Sailors, Soldiers and Airmen who have gone forth to fight the battles of their Country, for the deliverance of the oppressed, the maintenance of justice, and the cause of good against evil. Comfort their families in their absence, and soothe all anxieties with Thine own consolations. Relieve the sufferings of the many that must inevitably suffer; and finally, we beseech Thee, hasten the time when wars shall cease, and the spirit of brotherhood and Godly love be established. Grant this, we beseech Thee, for the sake of our only Mediator and Saviour, Jesus Christ our Lord. Amen.

1944 — and the Future*

By The Rt. Hon. Viscount Caldecote, P.C., C.B.E.,
Lord Chief Justice of England

My lords, ladies and gentlemen, when I was asked to speak at this meeting, I felt it was an invitation that I could not refuse; but I must confess to a feeling something like the opinions expressed by Admiral Tovey, the late Commander-in-Chief of the Home Fleet, at a similar meeting a few weeks ago. He referred to the diffidence I feel in assuming to speak to an audience which must contain many better able than I am to address you on the subjects which occupy all our thoughts.

But I may, at any rate, first express to the Lord Mayor the feelings of thankfulness and confidence which his presence here has evoked. We thank him for once again, in accordance with this almost hundred-year-old practice, giving a lead not only to the City of London, but to the whole country and Empire in this matter of prayer.

It is very remarkable how very easily we forget that the things of the spirit are so much more powerful than material things. This meeting is a recognition that we shall in all things, not merely in war, but in peace, prevail not by physical strength, not by weapons, not by structures, but by the spirit which is within the nation. The source of strength is not in things which we can see, or hear, or touch, but in those things which we know in our hearts and souls to be eternal.

Here in this meeting, and in numbers of similar meetings which are being held to-day and this week, the people of this country and Empire will recognise that God is the Source of all power and might, and that what He wills will prevail and stand; and that if we can tune ourselves to His great purposes we shall, to that extent and only to that extent, prevail over the powers of darkness.

We are so accustomed to think of our power in the form of ships, or guns, or men, and of our successes as measured by victories on the field, that we are in danger of forgetting that man is much more than a physical body: he is a creature of spirit. Man, truly speaking, is a soul. As we were reminded in a remarkable address which some of you may have heard in the last few minutes of the old year, man's soul becomes frayed and tarnished, and if it is to be remade it must go to the One Who made it. He alone can rebuild out of ruin and create new things.

I apprehend it is for that purpose that this meeting is called; not that we should merely ask for victory, but that we should set ourselves on God's side; that we should ask Him graciously to take us into His purposes for our country and for the whole world.

We meet at the turn of the year, after four years of ceaseless and anxious strife. I think we may truly say, as we look back over all the experiences of these four years, in the words of the old hymn,

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

We need not be reminded of the experiences of these four years: the bludgeoning and collapse of France; the deliverance by the gallantry of our men from what might have proved an irretrievable calamity at Dunkirk; the days, the dark days, when the armies of our enemies were within a very few hundred miles of that vital link of our Empire, the Suez Canal; to the days when Germany, by using ruthless powers, dominated the whole of Europe with such pitiless might as seemed irresistible. Through all these experiences we have been brought to this fifth year; and I think that you will be able to check my experience by your own. I never heard one single word, from the beginning of this war up to this present hour, that anybody doubted for a single moment, even in the darkest hours, that somehow or other there would be a final victory in fulfilment of God's purpose in delivering mankind from this scourge. For at least the first twelve months of the war I was in a position that enabled me to hear, not merely the views of the man in the street, or his opposite number in the armchair of the club, but I was able to hear and note the demeanour of Prime Ministers—two Prime Ministers—the Chiefs of Staff, those with heavy responsibilities weighing upon them; and throughout that whole time I never heard, I never saw even a gesture or a look which indicated that anybody in those darkest days feared or despaired for one single moment. That seems to me worth remembering, because it is indicative of what I have already tried to say, that man is a soul, is a spirit. There was this conviction which was incapable of displacement by events, however dark and tragic. Man's spirit—our spirit—was stronger than material things. In my humble belief—you will know whether this is true or not—the nation was sustained largely, if not entirely, by the realisation not of

* Address at Citizens' New Year Prayer Meeting at the Mansion House, London, on Monday, January 3rd, in association with the Universal Week of Prayer.

our might—for our strength was pitiably small for the greater part of that time in material things—but of our dependence upon God, the Creator of our souls and spirits.

So we look back with thankfulness to God and pray that nothing may turn us from our dependence upon Him. That would be a real tragedy; that would be yielding to the powers of darkness indeed. But if we may humbly speak of ourselves as on God's side, we are invincible. And man can be, if he chooses, invincible, with those illimitable supplies of strength, and what the old-fashioned clergy would say, of grace, upon which we can draw.

And what about the future? We may still have—we are told we are likely to have—stern days through which we must live. Our experiences may include a repetition of experiences through which we have already passed. We believe—we humbly thank God for the prospect—that now we can see dimly, like some great mountain height, the outline of peace appearing, in the distance it may be; but still it is there unmistakably. And what about those days to come? The papers and Parliament are forming plans. How weak we shall be if we think we are sufficient of ourselves to do those things which we propose and plan. "Man proposes," the old proverb says, "but God disposes." It may be that these plans are well made, are being well thought out and are right plans, but unless God's blessing is upon them, and, if I may say so, upon the men who make them, they will surely fail. If to-day we can humbly seek God's guidance for our leaders, for our Prime Minister, for whom we have already thanked God here to-day, and for whom we may daily pray and thank God over and over again, if God's Spirit may be given to these men who will have fought for peace and prepared for the future, we are certain, whatever the controversies may be, whatever the problems may be, that because of God's wisdom we shall have good plans and right purposes and a successful end.

I noticed that in the call which the President of the United States made to his people for a Day of Prayer two days ago, he spoke about the need for remembering the responsibilities of growing success. I have heard it said—and I have no doubt you have heard it too—that the only doubt we need have is whether we shall be fit for this critical moment of peace when it comes. Sometimes perhaps you and I in our private prayers have humbly prayed for victory, and with it has come the thought, "Am I asking for it as a child asks for something which pleases him and will gratify his tastes or his desires, or am I asking it—God knows—as something for which I shall be fit, in the gift of which I can play some part in fulfilling God's purpose?"

"The responsibilities of growing success!" We may well humble ourselves in God's sight in looking forward to that day when peace comes, when we shall have so much to thank God for. Then we shall wonder, if we did not prepare ourselves for that day, what we are going to do with this great gift. Plans are right, preparation is right, but the best plan of all and the only complete preparation is to be quite sure that we are yielding ourselves on to the purposes of God. We shall all remember a well-known passage in one of His Majesty's broadcasts a year or two ago, when he spoke of putting our hands in God's hand, so that He might lead us through the coming year. That is the note I would have with you to-day. If this meeting has helped us in God's goodness to thank Him for His mercies together, to hope for His blessing in the future, we shall have done something to prepare ourselves for the rebuilding of the new world and a new spirit of service.

"We realise that after the War our Country will be a different one. But we ask ourselves anxiously, Is it going to be a better one? God grant it may be. It depends very largely upon the prayers of His people now. But if sometimes our hearts fail us, and we wonder whether the improvement is really coming, then it is that the hope of Christ's return shines like a star in the darkness. However dark the outlook may be, we believe *The Lord shall reign for ever and ever.* He must reign, and His enemies shall be put under His feet. Thank God, it is not only in the future state that we believe this is coming to pass; for the time will come when it shall be said, 'The kingdoms *of this world* are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.' So, if we are tempted at any time to depression, we may look to that bright hope, and know that the time is coming when these terrible evils shall be overcome, and *He shall reign for ever and ever.*'"

The late Sir T. F. Victor Buxton.

EVANGELICAL CHRISTENDOM

CHRISTIANITY AND THE NATION*

The Rev. Prof. R. D. Whitehorn, M.B.E., M.A.

I am grateful to the Deputy Mayor of Westminster for directing our hearts in the reading of Scripture to the right conception of our place as Christians in the nation's life; for in the series of subjects concerning which we pray especially this week, the place of the Church in the nation is the subject of our thought to-day.

Being asked to speak to you to-day, I naturally tried to prepare my own mind by thinking along such lines as these. I do not think it is needful, or would indeed be very appropriate if I were to try to describe my ideas of Christian citizenship and the like. Nor do I think it would be particularly desirable or necessary to try to do what has been done for us all, more or less fully, both in speeches and writing, in these past days—reviewing the way in which our nation and the nations with which we are allied, and indeed the course of the whole world's struggle, can be seen to have been under the overruling hand of God, not only in this year past, but all these years past. For the overruling hand of God is not only to give victory to righteousness, but is also to punish and rebuke the shortcomings and misdoings even of those who seek wholeheartedly the ways of righteousness, and all the more of those who do not.

Therefore it seems to me appropriate that we should at this season, and at this beginning of the New Year, be thinking about the Church and the nation; thinking about our brethren who pray as we do all round the world, each obviously thinking about his own nation in the first place; that we should, as they doubtless do, try to see our own task as Christians, and the Churches to which we belong, in the setting of our own nation and of the whole world-wide Church.

Therefore it behoves us, as I think, to turn our attention to the kind of attitude of prayer which befits us as we think of our Christian life in this land, and others in their own lands, and its whole impact upon the life and work and witness of the whole nation, and upon the building up and rebuilding that is to come and is sure to be long and laborious and a matter of strain and tension to all. These things need obviously to be approached by Christian people with the kind of ideas of Christian citizenship and Christian behaviour in society which St. Paul sets forth in the chapter which has been read to us (Rom. xiii.).

After all, righteousness and mercy and faith and truth between nations and in the nations, as between classes and individuals, are the principles for which in this struggle we claim to be fighting. Christian moral values, whether they are consciously accepted or recognised or not, do, praise God, still in this land of ours underlie our national life. It is the business of the Churches to strive so to exercise their part in prayer as to recall the nation to those deep moral values which derive from Christ and from no other source.

It becomes increasingly important, as it seems to me, both in maintaining the effort of the nation till victory is won and in preparing for and embarking upon the tasks of the peace, that it should be continually in our minds and continually insisted upon by the Churches in their contact with all the aspects of national life, that the problems of the present and of the future cannot be solved without informed and intelligent and determined co-operation of men and women of good will. It is the special task of the Christian Churches to bring to that co-operation, by their prayer and by their work and by their witness, the spiritual power which makes for moral life and social progress.

There, it seems to me, is the truth and deep purpose that underlies our thought about the prayer that we make for our nation and in the nation. I pray God that we may be uplifted by the leadership of those who shall lead us in prayer to-day; uplifted by what is our purpose in this service of prayer and worship, to pray God's blessing, His great blessing, upon our country, that our country and all its steadfastness and valour may be counted not unworthy to be used for the service of His Kingdom, His rule in the world of men and nations.

We give God thanks—indeed we do. We have desired to acknowledge Him. "Not unto us, O Lord, not unto us, but unto Thy name give glory." We make our prayers to God, for we desire to spread forth all our concerns and cares and troubles and necessities, all that has made us proud of our country—as others are proud of theirs—proud of their fellow countrymen and women. Our joys and our sorrows, our successes and our reverses, all these we want to see as God sees them; to ask God's guidance in them, to learn God's will for us and our country and our cause to-day. We must not suppose that either we or the greatest of our leaders can plan the whole conception and just ask God to do that for us. No: it is "God's will be done"; and we dedicate ourselves and our country not to our own purposes, but to God's.

I came not very long ago, in a book by an American author, upon some lines put into the mouth of Abraham Lincoln. Whether there is anything actually corresponding to them in his experience, I do not know; but the writer makes Lincoln say:

"What is God's will?
They come to me and talk about God's will
In righteous deputations and platoons
Day after day, laymen and ministers.
They write me prayers from twenty million souls
Defining me God's will."

* Address delivered in Livingstone Hall, Westminster, on Tuesday, January 4th, 1944, in connection with the Universal Week of Prayer.

You know, that is not the way to get at it. We have to be sure that we in our nation and we in our Churches do not suppose that we can tell one another exactly what God's will is, for that idea is apt to be simply inflated by mistaken piety. We have to *wait* upon God that we may *learn* His will.

There are common concerns which we all share, and in which by the guidance of Christ's Spirit we do try and shall try to serve our country through our Churches and in our own lives and witness. Even if we wished, and we do not, we Christians could not dissociate ourselves from the burden of these days. We think of our duties to-day, which are far more than tasks, because they are opportunities of service. For many of us in all our Churches the duty that is principally laid upon us is among the hardest of all—to carry on worthily. It is to go on without any splendour, and perhaps without any recognition, doing the work in home, or school, or office, or factory, or church, with the same—nay, with greater—faithfulness. Sometimes we are distracted with anxiety, or weariness, or sorrow, and if it is hard for anyone—and we know it is—it is all the more a real concern for us who are Christians: for it is laid upon us, if we would be worthy of the name of Christ, to bear therein a double burden, for ourselves and for our nation. So for Christians there is the other word: not only, "Every man shall bear his own burden," but "Bear ye one another's burdens, and so fulfil the law of Christ."

Each of us has his own task and duty; and let us never belittle the faithfulness of the ordinary life, for that is the way in which in the long run, just as much as by good and great plans and endeavours, the ways of righteousness prevail. But there are duties laid upon some of us that go beyond our ordinary tasks, in service for the common good which we have undertaken, in new occupations to which the urgencies of the time transfer us. In all these new surroundings we ought to pass this word on to all those with whom we come in contact in our daily life and duty. The Church makes its greatest contribution to the life of the nation not by what it corporately does, but by what the millions of its members do in their contacts with those who do not acknowledge Christ, in all the problems of the everyday world.

I am sure you will agree with me that there is also that most solemn and agonising burden which we bear for all those who are called to the high places of the battle. How hard that battle is yet to be. We think of them more than ever now as those who are the defenders of our lives and the setters forward of the cause which we believe God wishes to bless. We think of our Allies. We feel gratitude and sorrow in all suffering and devastation and loss, wherever it falls; of course we do. But we bear one another up, [illegible] with the sorrow that every day must bring to someone here, someone there, because their loved ones are wounded or slain, and to those worn with anxious waiting because there is no word of them. But there is something special in bearing that common burden. And here we touch upon the thing that belongs essentially and at heart to the task of the Church in the nation. There is a Christian task which we can do for others, but only as first we learn it for ourselves, and this is it—to put our trust in God and help others to put their trust in Him.

Oh! it sounds simple, does it not? It sounds simple-minded; it sounds a pious platitude; but, believe me, it is not. To put our trust in God and in the Spirit of Christ, and to keep it there, is no easy thing. The measure of its hardness is in that old word of one who had learned it and wrote, "Though He slay me, yet will I trust in Him." Or measure it by a more exacting standard still, the agony of Christ: "O, My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Simple, easy, platitudinous? It cost Jesus Christ agony and bloody sweat to put His trust in God and keep it there. It led Him to the cross, and it may not cost us any less.

O, Christian men and women, in our own nation and all round the world, we must pray now as never before, not for our own sakes only, but for our country's sake and the world's sake, "Lord, increase our faith"—our faith in God, our trust in God, cost what it may—suffering and sorrow, desolation and death. Pray that prayer this day and all this week and all the coming days, remembering that that prayer for our country and all the aspects of our country's life and our country's need and the whole world's need can come only from Christian hearts and Christian lips. Remember that on us who are Christians and have learned the truth of trust in God is laid the burden of leading our fellows in the way of that faith. All manner of good service, and wise leadership, and courageous valour on the battlefield, will be given by our leaders and our warriors and all the people, but it is only in the spirit of Jesus Christ that those great gifts will be fully uplifted to the truest service of our times in all these days of war and afterwards in the days of peace. Only Christian men and women can render that fullest service to their nation. It is our Christian privilege to go out into the ways of the world with the high calling given to us to show forth to others that costly faith; to do in the strength of the Lord God our Heavenly Father, in whom we have learned from Jesus Christ to put our trust; to live our lives and perform all their duties in the spirit of Him who gave Himself to save the world; to do all to the glory of God, and to live more nearly as we pray.

Continental Evangelical Life And Work

Further Appeal from Greece

As we go to press, we have received a communication from Rev. G. A. Hadjiantoniou descriptive of work he is carrying on among Greeks at present in this country, and which foreshadows similar work on a larger scale of evangelization which he hopes to effect in Greece as soon as he is able to return to his country to take up the pastorate of the Second Evangelical Church in Athens. Mr. Hadjiantoniou says:

"For more than one year now, in co-operation with Mr. Ransome W. Cooper, I have been putting every week an advertisement in the Greek weekly *Hellas*, which appears in London, and I offer a copy of the New Testament in Greek gratis to any of my compatriots who would apply for one. This has brought, and is still bringing, me a good number of requests from all parts of this country, as well as other parts of the world, such as Cyprus, South Africa and even the Belgian Congo. To each of these I send a copy of the New Testament and some other Christian literature, as well as a personal letter in which I try to point them to Jesus Christ as the only Saviour.

"The first request came from a sailor, whose ship had been torpedoed, and who was writing from a hospital in the North. When he received his parcel, he wrote back a beautiful letter of thanks, saying that his wife and seven children were in Greece, but he added: "I have always put my trust in God." Indeed, the most moving letters I receive come from Greek sailors in English hospitals. Most of them cannot speak English at all, and their time in hospital is a very lonely one. So they ask for the New Testament and any other Greek literature, to break their monotony. And in sending them of such Christian literature in Greek as I have, my earnest prayer is that their time of loneliness in hospital may be used by God to bring them in contact with the Divine and all-satisfying Friend. . . ."

Bread Cast upon the Waters

How true is the precept "Cast thy bread upon the waters and thou shalt find it after many days. Mr. Hadjiantoniou concludes his letter with the following testimony and appeal:—

"One sailor, after he received his New Testament and other booklets, wrote back to thank and ask me if I could possibly send a New Testament to his mother, who is a refugee from Greece in the Middle East. Needless to say that I immediately sent one to her with a message from her son. An older man, to whom I sent a copy of the *Footstep on the Sand*, by R. W. Cooper, which I had translated into Greek a few years ago, wrote to say how delighted he was to meet once again his old friend Robinson Crusoe, who is referred to by way of illustration in that attractive booklet. He explained that Robinson Crusoe was the only education he received when he was a child, but he was grateful for that education because, thanks to that, he was able now to read the Word of God. Further correspondence with him revealed the fact that he had some measure of spiritual light and that he was thirsty for more.

"Another educated type of man in his letter of thanks said, 'Just now I am reading for pleasure the Tragedies of our old Sophocles, but I read the Bible which you sent me to find light.' A doctor in his letter of thanks, confessed that he had not read the Bible so far, but he promised to follow my advice and read a portion of it every day. The captain of a Greek ship gladly accepted the offer of a New Testament for himself, as also of leaflets and booklets for distribution among his crew.

"The more I take part in this useful work the more clearly I see how important it is that we should continue the work in Greece itself, when my country is liberated and I go back there. The day of liberation draws near, and we should be prepared to bring to the people there, together with the material bread, the Gospel of Christ. If we make use of our national newspapers there to offer the New Testament to anyone who would apply for one, I feel sure that we shall have a great number of requests, and we shall be given many valuable opportunities of personal contacts in various parts of the country, which I hope will result in a bountiful spiritual harvest. This kind of evangelism is of especial value in a country like my own, in which the use of many of the ordinary means of evangelism is more or less limited. May I bring this plan forward in order to ask the prayerful interest of your readers."

Religious Liberty in Spain

Our readers will be glad to know that a deputation representing the Bible Society, the Evangelical Alliance, the Spanish Gospel Mission, the Baptist World Alliance, and others, recently presented at the Foreign Office a statement of facts concerning religious disabilities in Spain. We ask for prayer that this action may under God prove successful in removing the cause of the intolerable conditions in Spain under which our Protestant brethren live and worship. There is distinct and deliberate effort to make the lot of Evangelicals in Spain as hard and difficult as it well can be. After long years of struggle tolerance was won for the Gospel, and it was entirely for the good of Spain that full religious liberty was granted under the late Republican Government. Through the pressure of the Roman Church religious liberty in Spain no longer exists. Pro-

testant Christians, who are loyal citizens without any kind of political bias, are in general subject to all kinds of vexation and even imprisonment on account of their religious beliefs. In 1942 a deputation waited on the Governor of Barcelona. The members were told that the religious toleration promised by General Franco meant only individual tolerance of the fact of their Protestantism, but that as soon as they met for worship they were contravening the law. In most places it is almost impossible for a Protestant to obtain work. On many occasions Protestants are not allowed to bury their dead with the rites of their own Church. When, in 1943, the aged minister of the Reformed Church in Valencia, the Rev. Daniel Regalias, who was also a President of the Spanish Evangelical Alliance, died, prayers were only allowed in his house. All Protestant day schools have been closed and Protestant parents compelled to send their children to the State school, where they must receive Roman Catholic teaching and participate in Roman Catholic worship.

"Wake up England" The old cry should be raised concerning religious liberty in Spain. What are our Churches, as such, in England and Scotland doing under such conditions as prevail in Spain and other Roman Catholic countries? The policy of co-operation with the Roman Church in social matters, all religious differences being disregarded and allow to run "on parallel lines" is directly opposed to the Word of God, the Reformation Settlement in England and Scotland, and to the interests of the State. It is unthinkable, except for the fact, that the Lord Provost of Edinburgh should be in a position to attend in his official capacity High Mass. This took place on October 31st, and is the subject of extended Press reports and of a resolution adopted by the Assembly of the Free Church of Scotland. In England the celebration of High Mass has become a regular feature of B.B.C. broadcasting, and Roman monks and priests share are confidences and co-operation of Anglican Archbishops and Bishops, together with leaders of the Free Churches, while their bed-fellows pray daily for the conversion of England to the See of Rome, bound by Papal encyclicals which apply the term "anathema" to Protestants and apply themselves to their overthrow. Can we expect God to bless the nation on this basis?

A Protestant Queen Speaks Queen Wilhelmina of Holland spoke from Radio Orange to her compatriots in Holland on Christmas Day. She was represented, too, at the "United Nations Service of Thanksgiving and Prayer" in St. Paul's Cathedral on January 8th. It was a moving appeal in which spiritual values were uppermost.

"Christ came to us," the Queen said, "to teach us the highest values of life and bring them within our reach. We are now fighting for the possession of those self same things of which the servants of the satanic powers have temporarily deprived us. Because, hidden behind all we are passing through, lies that tremendous spiritual struggle for which you sacrifice all. When once victory is won over all our opposers, whatever continent they they belong to, you will not be satisfied with a peace that goes no further than the laying down of arms. No, you will want a peace upheld by the spiritual values which your experience has given you. You will not be willing to see this precious spiritual heritage getting lost, but will want to see it bear ripe fruit for the benefit of our people and the whole of humanity, for many years to come. You will desire that it be a peace in accordance with the one proclaimed on the eve of Christmas."

That time of fulfilment, however, continued the Queen, was not yet, and the Dutch people were still commemorating their Christmas in the shadows of the terror. Recalling the words of a Dutch Christmas song about the Child that was born on earth and found no home, and already carried its cross, the Queen said: "That our Saviour had identified Himself with us so fully that He already carried the Cross when He arrived on this earth, gives us the certainty that He is close to us, or will be close to us, in the darkest and loneliest hours of our lives.

Reminding her listeners that God's love sought to bring happiness and bliss to mankind even out of evil, the Queen concluded her broadcast with the expression of her faith that in the understanding of the Almighty's design lay the true significance of this Christmas.

Religious Liberty in Russia The resolution of the Council of the World's Evangelical Alliance on the subject of Religious Liberty in Russia has been forwarded to the Soviet Embassy in London, and an acknowledgment assures the Council that the resolution has been despatched to Moscow. It is as follows:—

"The Council of the World's Evangelical Alliance thankfully recognise the recent action of the Government of the U.S.S.R. in granting autonomy to the Russian Orthodox Church, thereby stimulating the hopes of Christians in Great Britain and throughout the British Empire that this step will lead to freedom of conscience and worship being granted to representatives of other Christian bodies in Russia, thus establishing religious freedom as a full and effective birthright of every Russian subject. The Council also express its hope that the Government of the U.S.S.R. will permit the circulation of the Bible in Russia, by granting to the British and Foreign Bible Society, the American Bible Society, and kindred organisations permission to resume their operations in

Russia in accordance with facilities pertaining in other Allied countries of English-speaking and foreign nationalities."

Commenting upon this subject, *The Times*, in a leader, said: "The main significance of the revival of the Patriarchate and the Holy Synod must be sought in the national life of Russia itself. In the past seven or eight years the Soviet leaders have undertaken a sifting process in the ideas which became the accepted dogmas of the 1917 revolution, confirming and reinforcing some, rejecting or modifying others. The notion of patriotism, of devotion to the fatherland, has been rescued from the contempt which overtook it in the first years of Bolshevism and restored to the highest honours. The sanctity of the family and of family ties, once despised and derided, has enjoyed a similar reinstatement. Nothing that has happened precludes any modification in the social and economic principles of the revolution. But the lapse of time has established a distinction between these principles and the incidental accretions which adhered to them in the period of ferment and innovation. It is the latter which are now being tested and in some cases rejected. The new recognition of religion as something of which the political order must take account, and loyalty to which is fully compatible with loyalty to that order, is a part of this general process. The ideals of freedom from want and freedom from fear were proclaimed by the Soviet Government when they adhered to the Atlantic Charter. The appointment of the Patriarch and the official welcome given to the Archbishop of York as the representative of another national Church may be held to signify the acceptance by Russia of another of the "four freedoms"—"freedom of every person to worship God in his own way everywhere in the world."

The Waldensians

The Waldensians must be in the thoughts (and we hope upon the lips in prayer to God) of many of our readers, as they are upon our own heart as we write, for on numerous occasions we have shared their trials; and is not the General Secretary of the Alliance an honorary member of their Tavola, or Synod? Now that Southern Italy and Sicily are freed from the enemy we hope the Waldensian pastors are free to carry on their work, and we must do all we can to help them. An interesting comment on the Waldensians was included recently in the *London Evening Standard*. We quote from it as follows:—

"Professor D. L. Savory, M.P., has been telling telling me of his experiences among the Waldensians, whom he visited in their valleys near Turin in 1938. The Waldensians are mainly farmers and foresters. Theirs is one of the oldest Protestant churches in Europe.

"The professor went out in September, 1938, as the delegate of the Huguenot Society of London to attend the annual Synod of the Waldensian Church. He spent some weeks visiting the valleys, usually on the back of a mule; many of the valleys are so remote as to be otherwise inaccessible.

"He was struck by the bitter hostility of the people everywhere to Mussolini, who had confiscated the 100 or more schools built by Colonel Beckwith, the hero of Waterloo, with money he had collected for this purpose in Great Britain and Ireland.

"Mussolini had suppressed the French language, in which instruction had always hitherto been given. Even the Italian hymn book had to be substituted for the French in their churches. While Professor Savory was there, workmen were taking down the texts in the French language and putting up Italian translations.

"Again and again Professor Savory was asked by the farmers to go down into their cellars, under the pretext of having a glass of Vecchio. 'I did not dare touch the Vecchio,' he says, 'but I was delighted to hear, without possibility of being overheard, what their real opinions were, and how bitterly they resented the Fascist tyranny.'"

"Professor Savory found that the love of the Waldensians for England was really touching. They took him to see a wall built for them by Cromwell to protect one village from the ever-recurring floods of the River Pellice, and which served this useful purpose only three years ago.

"The suppression of the French language was entirely contrary to the Italian constitution, which had guaranteed to the Waldensians the right to preserve their own language and even speak it, if they so desired, in the Parliament of Rome.

"Mussolini has long known that in no part of Italy would his discomfiture cause so much pleasure as in these Waldensian valleys."

Reunion Notes

What is Evangelism?

At the present time there is gratifying interest in the subject of Evangelism. The word is to be met with on every hand and in different associations. These differences are such and so widely stretched that there is danger of confusing the issue. Evangelism is often clouded by references to good works and social reforms, and in the confusion its true meaning and importance are lost. Social reform is a good thing, and there is plenty of need of reformers to-day; it is the clear Christian duty to further in every way possible activities which make for national morality. Was there ever such dishonesty as is abroad to-day? If there is anything in the term "moral rearmament" is should apply to the providing of things honest in the sight of all men, and judgment might well commence at the House of God. But the reform of social conditions is not Evangelism. The defence of the Christian faith where it is assailed and the more accurate explanation of its doctrines where these are misunderstood or denied are both good works, but they are not Evangelism. Evangelism means much more than this. It means mak ng disciples, bringing the truth of Christ to bear upon young and old alike so as to secure a decided response to the call and claims of Christ as Saviour and Lord. It means bringing the worldly, the sinful, the self-righteous to repentance and faith in Jesus Christ, and this is the work of the Holy Spirit. One of the most solemn verses in the New Testament reads: "If any man have not the Spirit of Christ, he is none of His." On a recent Sunday we listened to an address by a well-known preacher in which he referred to the earthquake at Philippi, and to the question put to Paul by the jailor—which the speaker said was "Sirs, what must I do?" but that was *not* the question, the enquiry was "Sirs, what must I do *to be saved?*" and it brought from Paul the immediate response, "Believe on the Lord Jesus Christ and thou shalt be saved." That was true Evangelism. Religion and Life Weeks, Weeks of Witness, and numerous other local or more widely spread efforts may have their good points, and may be worth while, but they are not Evangelism, they too often leave the work of Evangelism to be done.

The Churches and Evangelism

There are signs that the Christian Churches are becoming alive to the need for Evangelism, and uneasy by the absence of a living Gospel in their midst. We hope this is true. The Archbishop of Canterbury has recently appointed a Commission to study modern Evangelism, and we are thankful to note that the Bishop of Rochester, Dr. Chavasse, has become Chairman of the Commission. The National Council of the Evangelical Free Churches is, we understand, giving itself to thought in this direction. Other members of the One Body are realising their weakness and seem wishful to end it. It was the war of 1914-18 that gave birth to the "National Mission of Repentence and Hope," but it was a poor representative of Evangelism; something better is called for, and if the present war stirs the dry bones so that Evangelism and Missions are once more the fighting projects of the Churches the spiritual life of England may yet be saved. At present the masses outside the Churches are seen to be overwhelmingly greater than those who have been brought into contact with the earlier religious forces of the country.

No class is preponderately represented within the Churches. From the nobility down to the casual worker—the majority of all classes have but little part in the life of the Church of God. To obtain prominent men to take their part in definite religious work is becoming increasingly difficult. Whether we seek them from the ranks of the governing classes or the leaders of democratic movements, the response is the same. Only the few will come forward, and there is a wearying sameness in the names of those who will stand on definitely religious platforms as advocates for the claims of Christ. As with the leaders, so with the masses behind them. Lethargy prevails. Zeal is at a discount. The teaching of Christ has lost its compelling authority. Thank God for the many who live and work for Him and find Him their all. We believe that there are more earnest Christians, in the sense of consecrated plain men and women, than is generally believed in the world to-day. They are aware of things as they are, and God has been speaking to them. Accordingly the wind of the Spirit is blowing and the dawn of a spiritual revival seems to be at hand.

Have We a Message?

Unfortunately we bear on many sides the enquiry, "Have we a message for the present age?" If the trumpet give an uncertain sound we cannot expect to see the people rally to its summons. There can then be no preparation for battle which will lead to great victories for the Cross of Christ. We are alive to the increasing complexity of modern social and religious problems, of the surging insurgent life that surrounds us, and of the inability of men to grasp the situation as it concerns soul matters. But if we wait upon the scientists, theologians (so called) and the modernists to understand and diagnose the problems which confront and surround us we shall wait until the crack of doom. While theologians are arguing

and hesitate to make up their minds, men perish, and multitudes are drifting towards eternal loss. There can be no doubt that the creeping paralysis that has overtaken so many Church leaders is due to the undermining influence of what is called Modern Thought. It is evident everywhere. The Apostle Paul complained of it, and he asserted, "I am determined not to know anything among you save Jesus Christ and Him crucified." Let us in our day not be too anxious about human verdicts, but rather employ the Divine remedies. Even Christ Himself was not concerned with symptoms, he dealt with the root disease, and when all our ills are analysed they are traceable to sin in one form or another. The remedy for this is not in theological argument or scientific investigations; it is in a Message, that of the Gospel of Christ. It is the old Gospel message of ruin and redemption—of Salvation through faith in a crucified and risen Saviour. If He be faithfully set forth as God's remedy for sin, we not only have a Message, but He may be trusted to apply Himself to the sin-stricken hearts of men.

The Evangelical Alliance and Evangelism

For nearly a century now the Evangelical Alliance has promoted the spirit of Evangelism, and has originated or taken part in Evangelistic Missions and other work of a like nature. Many will recall its attractive bungalow erected in the grounds of the British Empire Exhibition, which became the spiritual birthplace of many and gave a welcome to all. Now it would seem that God is calling the Alliance to give a more direct lead in the work that most Christians believe to be necessary, but, unfortunately, too many hesitate to inaugurate. The Alliance stands both within and without all the Churches. It expresses the great fundamental truths of our common Christianity without which a Church cannot live (or should not), and by manifesting the essential and true unity which underlies Christendom as a whole, the "unity of the Spirit, in the bond of peace" it enables all, of whatever name as Churches go, who hold these truths to come together as members of the "One Church," to consecrate themselves to the service of their one Lord, and to co-operate on common ground in united effort. It is the desire of the Alliance to become more central and constructive in the direction of Evangelism. For some time the matter has been under consideration by its Council, and we ask for special prayer that all concerned may be guided from on high. It is still true that more things are wrought by Prayer than men dream of.

The Atlantic Charter and Religious Freedom

The Atlantic Charter in itself, a joint Declaration by President Roosevelt and our Prime Minister, Mr. Winston Churchill, is a superlative statement of ideals upon which the post-war world is to be rebuilt and by which it should be governed. It reads: "After the final destruction of Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." Prior to this Declaration President Roosevelt in a speech to Congress (January 6th, 1941) said: "In future days which we seek to secure, we look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression everywhere in the world. The second is freedom of every person to worship God in his own way, everywhere in the world. The third is freedom from want, everywhere in the world. The fourth is freedom from fear, anywhere in the world. Widespread misconception as to the relation of these Four Freedoms to the Atlantic Charter (and the later "Washington Declaration") exists. It will be seen that no reference is made in the Atlantic Charter to the more fundamental freedoms—of speech and worship—nor are any of the four freedoms, previously pronounced essential, made the basis of the "Atlantic Charter." Questions concerning this discrepancy (which is of high importance) have been raised, and in reply to them President Roosevelt said (August 21st, 1941): "It is also unnecessary for me to point out that the declaration of principles includes of necessity the world need for freedom of religion and freedom of information. No society in the world, organised under the announced principles (in his speech of January 6th, 1941) could survive without these freedoms, which are a part of the whole freedom for which we strive." This is, obviously, the personal opinion of the President of the U.S.A., and as such important. But the necessary British link is at present missing, for at present we have no declaration by Mr. Churchill as to his own opinion of the bearing of religious freedom upon the Atlantic Charter. The matter is one which is earnestly engaging the attention of the World's Evangelical Alliance, and we are grateful indeed to Rev. J. McLeish, of the World Dominion Press, for his exhaustive enquiries to date and for information which enables us to comment upon a matter of first importance to the Christians of this country as of the whole world.

We must Deserve Victory

We place on record the following remarks in a recent speech by Lord Elton. They are burning words, and speak for themselves:—

"The truest thing yet said about the future of the war is probably 'We shall not win this war until we deserve to win it.' Therefore, in order to make certain of complete victory, we ought first and foremost to ask ourselves whether we yet deserve complete victory.

"And it would be well to remember what a Church leader said recently about the widespread decline in honesty, and in sexual morality—and how many people, of all classes, are making money out of the war and are anxious to make more.

"The most urgent task on the Home Front is the restoration of family life. Without this the most grandiose plans are waste paper, for all history proves that there can be no healthy or happy civilisation—however great its material prosperity—without a healthy family life.

"The most urgent political task after the war will be to maintain the national alliance of all parties to cope with the first problems of the change over to peace."

Importance of the Christian Home

It is not often that a secular (as distinct from religious) newspaper can afford space for an article on such a subject as "The Importance of the Christian Home." We find, however, in the *Morning Advertiser* the following comments upon a subject of primary importance in our national life. We comment at length in the hope of bringing the article to the attention of the Churches in this and other countries. The writer says:—

"We are glad to see that in the course of its session last week the Upper House of Convocation passed a resolution which called attention to the danger to the nation of the widespread, though inevitable, break-up of family life in war time, pointed out that the hopes of everybody for a better England are bound up with and dependent upon a great increase in the number of Christian homes; and expressed the pious hope that when the men and women return from their War service 'family reunions will be hallowed by thanksgiving to Almighty God and dedication to His service in time of peace.' The Bishops are perturbed at the break-up of family life in war time. We must confess that we are far more perturbed at the possible break-up of family life after the War. It is inevitable in war time that many parents upon whom our homes depend should make fresh contacts, and that the longer they are denied the right of living their lives together the greater likelihood there is of their lives drawing farther apart. The essence of good friendship between the partners of a marriage is that they should share together their sorrows and joys, their experiences, their friends, and even their enemies. The commonest rock upon which marriages are wrecked is met with when one of the partners makes the decision to live his or her own life. . . .

"After the War the whole world will be looking to Great Britain, as its natural leader, and because of this our customs, our institutions, and our way of life will come in for more critical examination than ever before. The other nations of the world will be anxious to discover the secret of our greatness, and accordingly we and all our surroundings will be placed under a microscope. What has been the secret of our greatness in the past? There is no doubt that it was due to the fact that the British character has been founded upon the Christian virtues and moulded by the influence of Christian family life. Family life is the only means which is really efficient in forming the characters of the children. Without it our children grow up into young hooligans who cannot distinguish right from wrong, unworthy of being citizens of the greatest Empire the world has ever seen. The home, we repeat, is the foundation of everything which as a nation we have been and are. The re-establishment of the home in this country of ours is of far more relative importance than even the establishment of an efficient educational system. This is a truth the importance of which we cannot overstress."

Can the Churches Lead?

The writer continues:—

"In our plans for the reconstruction of this country after the War, we must put first things first, and here is the first problem to be tackled. But how is it to be tackled? Obviously it is a matter where the Government can set an example, but in which the Government cannot be expected to take the lead. It is a matter for the Churches; but before the Churches can accomplish anything in the desired direction they must recapture their position of authority. This seems to us to be the core of the problem, and it is just here that we do not feel very hopeful. The Churches cannot reassert their authority unless there is a general desire among the people to listen to cannot reassert their authority unless there is a genuine desire in the hearts of our people for religion; but the desired religion is certainly not Revealed Religion. Our people as a whole undoubtedly feel the need for something they do not possess, and it is thought by some that that need will be satisfied by temporal palliatives such as 'Social Security' or 'Uthwatt' proposals. But are Beveridge and Uthwatt, Scott and Barlow, going to do anything in the way of establishing Christian homes in this land? No, of course not, for Christian homes are homes where Christianity and no mere 'ism' is practised and established.

"For this reason, then, although we are glad that the Bishops in Convocation passed their resolution in favour of establishing Christian homes in this country, we sincerely trust that it is not to be allowed to remain a pious resolution and nothing else. If, indeed, the people of our land are anxious to have the Gospel preached to them, a great missionary endeavour should obviously be launched forthwith."

God's Power is Deliver

A remarkable feature of the present War has been and is the restrained testimony by those in high command to the power of Prayer and their faith in God's power to deliver. The pages of EVANGELICAL CHRISTENDOM have borne testimony to this as we have reported the addresses and speeches of those who have presided or otherwise taken part in the united War Prayer Meetings at the Central Hall, Westminster. We think all readers will like to see on record in print the testimony of Commander Anthony Kimmins in his broadcast commentary on the invasion of Sicily. Commander Kimmins said:—

"As we rendezvous-ed at sea our own force looked almost big enough to do the job by itself: escorting warships, big troopships with their assault-craft hanging on the davits and literally hundreds of other landing-craft steaming under their own power. And yet we knew we were only a tiny part of the whole.

"Beyond the horizon there were other forces, some even larger than our own, approaching Sicily to arrive with us dead on zero hour. But although we could not see them, we knew that there was one thing which was worrying them just as much as us—the weather. By all the rules, one expects fine weather and a calm sea in the Mediterranean at this time of the year, but now it suddenly started to blow, a real blow. Force 6, half a gale, from the north-west. This meant that it would be blowing down the coast and that many of the beaches would have little left. The surf would be terrific, and it would be *almost impossible* for our landing-craft to force their way through and land their precious cargoes intact. We hoped and prayed that with sunset the wind would drop, but as the sun dipped over the horizon the wind if anything seemed to grow stronger. It was a strange and, to me anyhow, a terrifying feeling. In spite of everything that man's ingenuity could do to produce the most modern and up-to-date ships and landing-craft, in spite of all the elaborate preparation, here we were, in the long run, at the mercy of the elements. The memory of how a gale had sealed the fate of the Spanish Armada sent a nasty chill down one's spine. Foul weather: the eternal enemy of the sailor. But there was nothing to be done about it, and the ships ploughed on with many of the smaller craft taking it over green as they wallowed in the high seas.

"There was no turning back now, and as the darkness closed down and the ships ploughed on, I couldn't help thinking of some of the miracles of weather which had already favoured us in this war: Dunkirk, North Africa. Perhaps three times was too much to expect. Perhaps . . . and then it happened. With barely an hour and a half to go before zero hour the wind suddenly dropped, the white horses disappeared, and the swell went down quicker than I have ever seen it do before. It was *so sudden if was almost unbelievable*, and as people stared into the darkness it seemed miraculous, as if . . . well, put it this way, many a silent prayer of thanks was offered."

The Education Bill

The Council of the World's Evangelical Alliance have adopted Resolutions on the subject of the future Education, and especially Religious Education, to be given in our National Schools, copies of which have been forwarded to the proper authorities. They are entirely opposed to the Roman Catholic demands, and it is to be hoped they will be resisted by all Protestant forces. There is no wish to do despite to the proper interests of Roman Catholic parents in this country, and in fact we think they are already well safeguarded, but as always the Roman Catholics make demands, and in this case quite unjustified demands, which, if granted, would leave them as a favoured minority. The facts are too lengthy to find restatement in these pages, but we would warn that inspired letters to the Press on the subject are evidently compiled to give complacent Protestants (and there are too many) a sense of real grievance not supported by facts. A recent letter we have received draws attention to the undesirability of "making further concessions to the impudent clamour of an alien sect which is intent upon exploiting in its own interests the easy-going tolerance of the British public, and the misplaced generosity of a Protestant State."

World Mission Notes

The First Lady in China

Mme. Chiang Kai-shek has written some account of her life in an article entitled "I Confess My Faith," which we have been reading with deep interest. She is a member of a remarkable Chinese family, the Soong family. Her father, originally a cabin boy named Soong working on a U.S. revenue cutter, was converted through the Captain, and subsequently joined the Christian Church. He married a devoted Christian woman, and through their six children they became the founders of the Soong Dynasty. All of them have been outstanding figures in modern China, and of them it has been remarked that had the millions invested by the Churches and Missions in China produced but this one family, the total outlay would have been amply justified. Mme. Chiang Kai-shek, the second child of the family, became the wife of the Generalissimo Chiang Kai-shek, and it was through her sainted mother that he himself was converted and embraced Christianity. By nature, Mme. Chiang Kai-shek tells us, she is not a religious person, but by Grace she has become not only the first lady in China, but is able to testify: "I used to pray that God would do this or that. Now I pray only that God will make His will known to me." And she adds: "God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. The Buddhist priests spend days in meditation. In meditation the source of strength is one's self. But when one prays he goes to a source of strength greater than his own. I wait to feel His leading, and His guidance means certainty." God has chosen the Generalissimo and his wife to do a great work for China, not only politically, but spiritually, and it can be realised how much their prayers, to which they devote the earliest hours of each day, sustain and energises the whole missionary cause in China.

International Review of Missions

The January issue of this, the outstanding Missionary Review, contains much matter for thought, and is a mine of information on the world outlook on Missions. The Review continues to give place to Roman Catholic Missions, despite their wholesale condemnation of Protestant Missions, of which there is abundant proof, and "Catholic Action" is apparently a missionary adjunct and virtue. The "Survey of the Year 1943" is the fifth with a world-war background. Public declarations of the year have included the warning that the severest trials lie ahead, and there may be countries in which the work of the Christian Church has yet to pass through its worst ordeal; and perhaps to enter upon the agony of isolation from which elsewhere it had already been released. But the note on which the Survey is based is one of forward-looking preparation for the task of setting a Christian foundation and motive in the establishment of the new order after the War.

"Into Action"

"Into Action — the Church Plans Advance," is the title of a small but vigorously packed and written volume by Dr. A. M. Chirgwin, General Secretary of the London Missionary Society. It is missionary in the sense that all missions must depend upon a Christian State, and Dr. Chirgwin does not hesitate to face the difficulties which seem to loom on the horizon of a post-war world. "A major struggle of the immediate future," he says, "and one that has already begun in several parts of the world, is between Church and State." Possibly this has led the author to give prominence to the subject of Religious Liberty. The chapter devoted to this is an able and most welcome review of the world situation, with emphasis upon President Roosevelt's declaration of the four freedoms (of which Religious Liberty is the second) necessary for a satisfying life. "If freedom of religion cannot be maintained, the battle for freedom in general is already lost." Altogether this volume is sensible and sound reading. It is published by the L.M.S. at 2s. 6d.

"Mightier than the Sword"

Once again the Rev. J. A. Patten, Literary Superintendent of the British and Foreign Bible Society, has produced the "Popular Report" of the Bible Society's work for 1943 on a basis of facts and figures without boredom. It is an exceedingly attractive volume, which should be in the hands of every Bible lover.

According to the Report there is a remarkable interest in the Bible in the occupied and Axis countries. The figures given show, for example, that during the last year 1,200,000 of Scripture were circulated in Occupied China through the combined agencies of the British and American Bible Societies; that the British and Foreign Bible Society alone distributed 100,000 copies in Hungary, 64,000 in Czechoslovakia, and 30,000 during six months in Rumania. So the amazing list goes on; and the countries covered stretch far beyond those that have become battlefields, reaching even to South America and the farthest bounds of the Empire. The circulation of the Bible to-day embraces the world with an ever-increasing flow of translated versions. There were seven new versions last year, bringing the total on the Society's list to 756.

"I believe in Missions"

Mr. Wendell Willkie has been getting into trouble recently for some of his remarks on international affairs, but he will find full marks for the following appreciation of Missions, extracts from an article in the *Missionary Herald* of America:

As individuals, missionaries have exercised qualities of leadership in tiny villages and remote spots throughout the world. They have brought a high standard of health, of cleanliness and medical care. They have brought a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together.

This kind of work . . . . is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all.

They teach the people to provide their own leadership.

They develop within their missions a sense of well-being, self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement spreads outward to revitalise an entire nation.

We know that when the Allied armies have destroyed the forces of tyranny and cruelty in this world, we shall have a technical peace.

But how can we make that peace real and enduring?

A world of peace and well-being, to survive, must find its inspiration in the leadership of a multitude of people who to Cain's ancient question, "Am I my brother's keeper?" have the courage to answer "Yes!"

The National Bible Society of Scotland

Good reading and good success are reflected in the pages of the Report of the National Bible Society of Scotland, and its "Quarterly Record" is packed with facts concerning war work which ranges through the Forces in the war areas, those of the Merchant Navy and of the United Nations generally. Prisoners of war in this country have also been ministered to, and overseas demand for new editions and translations are indicative of the truth of the remark "Probably never in history has there been such a seeking on the part of many for the Scriptures."

Missions in Latin America

Without debate and without show of opposition, the General Assembly of the (Southern) Presbyterian Church in the United States voted to send to the State Department a protest against what it termed "the current effort of the Roman Hierarchy to deprive the Protestant Churches of their right to propagate their faith in Latin America on the alleged ground that such activities in predominantly Roman Catholic countries prove a hindrance to the "good-neighbour policy."

The action was taken upon an overture from Memphis Presbytery.

The full text of the Assembly's statement, which was ordered to be sent to the Department of State at Washington, follows:

"The General Assembly of the Presbyterian Church in the United States has viewed with concern the current effort of the Roman Hierarchy to deprive the Protestant Churches of their right to propagagate their faith in Latin America on the ground that such activities in predominantly Roman Catholic countries prove a hindrance to the 'good-neighbour policy.'

"At a time when the nations of North and South America are uniting for the defence of their fundamental freedoms, it is deplorable that the leaders of Catholicism should be so far out of step as to propose the abandoning of this principle of religious liberty, for which men of both Americas are giving their lives.

"If the Hierarchy is right in insisting that Protestant missions should cease in Latin America because Protestants are in the minority in those countries, then, on the same principle, Roman Catholic propaganda should be excluded from the United States.

"In the highly delicate situation that faces us in the world, calling for the utmost unity among the freedom-loving peoples of this hemisphere, the Catholic Hierarchy has indeed taken upon itself a grave responsibility in thus introducing the divisive elements of sectarianism, bigotry and religious intolerance. Lovers of democracy everywhere will be shocked at this open-handed effort to gain ecclesiastical advantage at the expense of the very principles for which free men are fighting.

"Our Church will not be deterred by this campaign. We believe that an era of growth is promised the Protestant missionary enterprise in our Latin-American fields which is limited only by our recognition of the opportunity and our response to its challenge."

Books Worth Reading

THE BIBLE: ITS LETTER AND SPIRIT. By Wm. C. Dick. (Dent. 7/6.)

The main purpose of this book is to assert the presence of a spiritual sense within the letter of the Bible. The presence of this spiritual sense is what Mr. Dick means by Inspiration. His account of it is largely true, but is greatly weakened in its application by the emphasis upon Swedenborgian interpretation and a defective sense of History. A good deal that Mr. Dick has written will strike the reader who does not share his presuppositions as doubtful. The general position of the book that there is in the Bible an inner message which is the Revelation of God for all ages is one which needs to be asserted, and the writer deserves our gratitude for stating it with such conviction. But, we think, not everyone will be ready to identify, as he does, the Divine plan with the New Church of Swedenborg's vision.

INTERPRETERS OF MAN. By Gwilym O. Griffith. (Latterworth Press, 15/-.)

This is essentially a volume for students and thinkers, who are brought face to face with an imposing array of philosophers, teachers, and writers ranging from Hayes to Karl Barth, and including Nietzche, Tolstoy, Schweitzer, Newman, and H. G. Wells. The author's study of Nietzche is of outstanding interest in view of the history of Germany during the past century. No doubt his teaching has much to do with the steady growth of anti-Christianity in Germany, leading to the declension of morals among young and old alike in that country, and to the present European situation which has become catastrophic, although the author emphasises the warnings Nietzche gave against anti-Semitism, and points out further that Nietzche in this and other ways held views contrary to those of the present Nazi *régime*. It is impossible to do justice in a brief review to a volume, as this is, so full of biographical vices and virtues, a reflection of great minds, although not all religiously inclined. It is an arresting book which should help seekers after truth to judge between the precious and the vile and to form right opinions on human interpretations in the light of revelation.

THE HOME COUNTIES. By S. P. B. Mais, and **TRAVEL IN ENGLAND.** By Thomas Burke. (B. T. Batsford, 10/6 each.)

These two volumes are both lavishly illustrated and altogether outstanding in literary quality and production. Perhaps it is sufficient to say they are "Batsford Books." Mr. Mais, already so widely known and read in travel talks, provides a comprehensive and sublime survey of the five Home Counties, Herts, Middlesex, Essex, Surrey and Kent. It would seem to us that Mr. Mais' attractive volume must be almost a necessity to homes in these counties where the charm of the countryside and the multitudinous features of historic interest and veneration are matters of consequence and contemplation. Covering a still wider area, the same can be said of Mr. Burke's "Travel in England," in which Prehistoric Tracks, Roman Roads, Mediæval Travel and many other features of our country and countryside are portrayed in anecdote, incident, and story. These are not only gift books calculated to cement friendships, they are reference books, unique in their beautiful print and copious illustrations.

STORIES OF JESUS—For Mothers to Tell. By E. M. C. Wightman. (Latterworth Press. 7/6.)

Recently we received a letter asking how a mother (recently converted) could best teach her child of five to pray and thus to grow up in the nurture and admonition of the Lord. We think this beautiful volume answers the enquiry. Illustrated by thirty-one coloured plates (after Copping), it re-tells in simple but attractive fashion the stories from the life of our Lord. The unique feature of the book is the inclusion at the end of each story of a section devoted to prayers for children, short passages for them to learn, texts to copy out, and even suggestions of little pieces of personal service they may perform. It is altogether an attractive and useful adjunct to piety in the home.

CHINA AMONG THE NATIONS. By H. R. Williamson. (Student Christian Movement Press. 6/-.

This is a book which requires, but also rewards, careful reading. It is packed with information. The reader will not find picturesque descriptions of Chinese scenery and customs, or graphic incidents of Chinese life: but he will find a thoughtful survey of the China of the past and of the China of to-day, and an historical account of how the one has grown out of the other.

To many, and especially to those who have an interest in literature and philosophy, the first part of the book may prove the most attractive section: for in this part the author looks back upon ancient China, and, in particular, upon her philosophers and sages. He writes with insight and true appreciation of Confucius, Mencius, Mo-tse, Lao-tse, and others, giving an outline of their teaching, and some striking quotations from their writings. He shows also how these teachings have moulded the thought of the people, and have generated a moral force, which he believes to be the principal secret of the remarkable stability and vitality of the Chinese race throughout their long history.

The remaining sections of the book give a condensed yet comprehensive review of the impact of the Western nations, and of Japan upon China in the 19th century, and present a picture also of the new China that is emerging as a result of all these forces, and of the revolution of 1911. Among these forces the author gives due place to the work of Christian missionaries, and indicates also the powerful influence exerted by Chinese Christians upon the political, educational and social development of the country. All who desire a succinct and authoritative account of these happenings and of the present situation and outlook may turn with confidence to Dr. Williamson's book. He has spent thirty years in China, and is a reliable guide to those who may wish to know more of that land and its people.

H. W. Oldham.